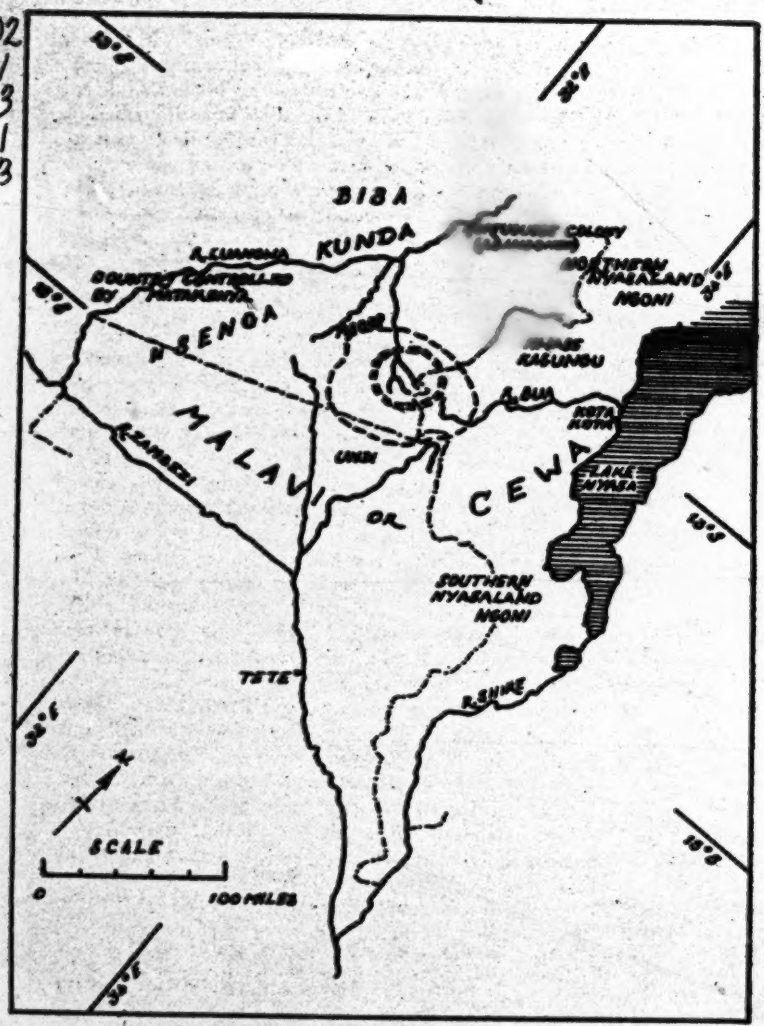
1:Barnes E-5 (1946-1949) 1954 FR5 Ngoni FR5
Mpezeni

MAP B. MPEZENI'S NGONILAND AND SURROUNDING COUNTRY 1890

102
101
103
131
133



▪▪▪▪▪▪ Area inhabited by Mpezeni's Ngoni.
— — — — Boundary of no-man's-land surrounding inhabited area.
—·—·—·— Modern political boundaries (1950).

[p. 67]

1:Barnes E-5 (1946-1949)1954 FR5 Ngoni FR5
Mpezeni

MAP C. WHITE SETTLEMENTS IN NGONILAND 1890–1900

102
103
133
648
175

——— White territorial boundaries.

——— North Charterland Concession, northern boundary.

■ White settlements, with date of foundation.

A Camp near Mlanje known in 1896 as FORT YOUNG.

B Brick building known from 1898 onwards as FORT YOUNG or FORT ETTARRIA.

FORT JAMESON. The name applied in 1896 to a camp at CHIPUKIRA'S; possibly in October 1897 to MAPOYA'S; from December 1897 until March 1898 to CHIPUKIRA'S; and from October 1898 onwards to the township founded at KAPATAMOYO'S.

FORT YOUNG. The name applied in 1896 to a camp (A) at Mlanje; in 1897 and 1898 to a camp, also known as WEST'S or CHAKWANA, near the village of Lesagesi; and from later in 1898 onwards to a brick building (B) about two miles farther west.

LOANGWA. Ngoni village, headquarters of segment 10.

CHIPUKIRA. Ngoni village, headquarters of segment 13, also known as MPEZENI'S.

[p. 84]

5:Allan C-5 (1941) 1949 FR5 Ngoni FR5 ●
Mpezeni
Lamba FQ8
Maravi FR4

5 M N
102
●103
131
166

[P.vi]

Native Reserves and Native occupied Crown Land. 1929-41.

Resettlement areas and and additions. 1941-45.

SKETCH MAP OF PART OF NORTHERN RHODESIA TO SHOW THE AREAS OF THE WESTERN PROVINCE, MKUSHI DISTRICT AND EASTERN PROVINCE, REFERRED TO IN THE TEXT.

7: Hodgson G-5 (1926) 1933 FR5 Ngoni FR5
Marawi FR4

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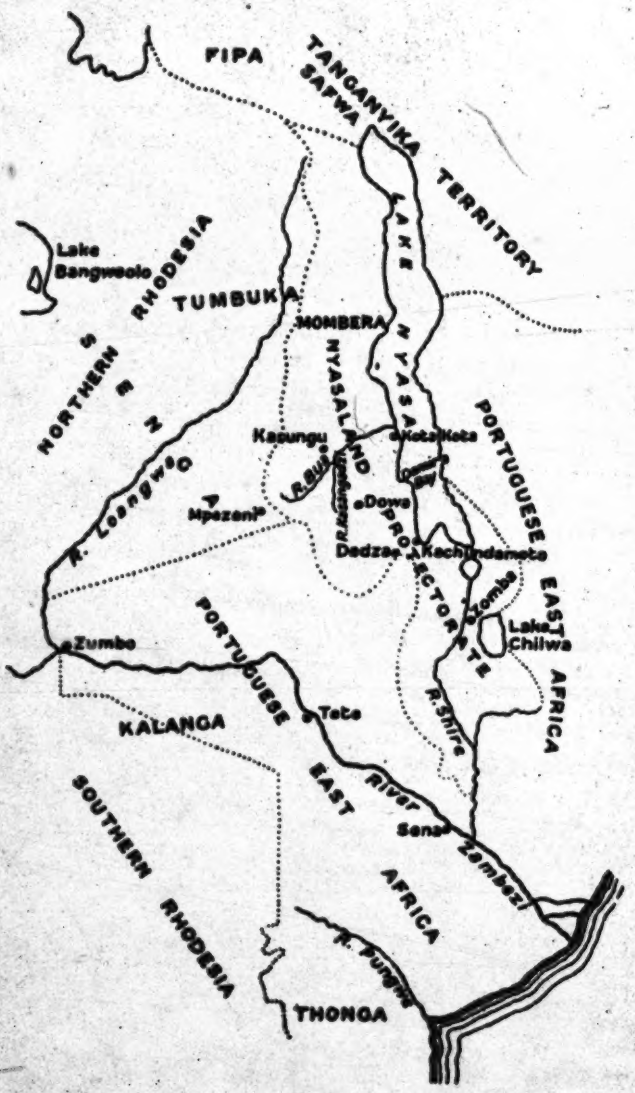
N
102
101
103
131



MAP I.

MN
102
101
103
131

MAP 2.

10: Barnes E-5 (1946-1949) 1959
FR5 Ngoni FR5
Mpezeni

children, but it is unusual to find more than two adults living in the same hut. These may be either man and wife, or two women who are unmarried or whose husbands are away. Adolescent boys sleep in dormitories containing a number of boys, and there are similar huts for girls. Smaller children sleep with whoever is responsible for their upbringing, parents, grandparents, or other relative, as the case may be. Children in fact sleep in a variety of huts, sometimes with their elders and sometimes with one group of playmates, sometimes with another. Polygynists divide their time between their several wives, although they may tend to keep their belongings in the hut of their chief wife. Men do not as a rule possess huts of their own apart from those of their wives.

The hut is said to belong to the man or woman living in it. There is a tendency to refer to the man as the owner if the marriage is patrilocal and to the woman if it is matrilocal, but this is not an invariable rule, and the builder of the hut, who may be living elsewhere, may be referred to as the owner. About half the dwelling huts have kitchens near by, separate huts of similar construction which are used for cooking and as sleeping-places for children and visitors. When there is no separate kitchen, cooking is done inside the dwelling hut or on the veranda.

The village, then, is a collection of buildings of different types, in which people sleep and keep their possessions, animals are sheltered, and food stored. We must now consider how the inhabitants of the village are organized.

Structure

Royal villages have names in the Ngoni language that were given by their founders. For example, there is a regal village founded by Singu, the eldest son of Mpezeni I, called Ngalaweni, meaning 'dormitory', as it was there that he put his wives. These villages are also sometimes referred to by the name of the senior queen for whom they were found[illegible].

Most commoner villages, however, do not possess names of this type, and are known only by descent-names or by the names of individuals. These are usually the name and descent-name of the founder of the village, the man who first established the village as a separate unit. It is this individual name that is used to refer to the present headman of the village, the man recognized by the chief and the Administration as responsible for the village. This office is hereditary,